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Attaching the rope for hauling.

When the logs have all th[illegible] been properly shaped on the outside, a day is appointed, without dance or feast, when a strong creeper of a kind called *pembe* is cut and attached to the pierced projection on the head of each log, to act as a rope. Creepers of this kind grow to a great length, frequently stretching from the tops of high trees right down into the ravine below. They are very strong, and have red sap.

Logs hauled down to coast.

A day is now appointed for the heavy work of removing the logs from the mainland where they have been felled to the Small Island. For this, parties of men from all the Vao villages, and even from other islands, assemble at the spot and assist in dragging them down to the sea. Here, on the mainland beach facing Vao, attached-yams (*ghoal*) together with bananas and all kinds of food have been collected by the men of the home-village and arranged in heaps for the workers. Each party of workers from a given village or section of a village has one such heap, the size of which depends partly on that particular group's numerical strength, but also on the amount of energy its members have put into the work and also on their own reputation as active promoters of social festivities. Thus, any village whose members have recently performed a number of Maki rites in quick succession and are constantly making feasts of all kinds and have thus earned the admiration and gratitude, as well as envy, of the community will receive large presents of yams and other produce; on the other hand, indolent groups who do not add to the interest of life by the performance of any but the barest minimum of rites will be given only a modicum of yams. Numerous pigs are killed and added to the heaps to swell the feast. These are called *ghen-ghenian*, which is the nominal form of the verb *ghani*, "to eat," indicating that these animals are for consumption only, without previous sacrifice. In addition to these, a special live pig is presented to the members of the introducing "line." This pig is called *ghirire*, a word of which I do not know the meaning, though it would appear probable that the act is a kind of complimentary payment to the members of this "line" for the right of transporting the logs. The pig thus given may be either kept alive or sacrificed. If the latter, then the sacrificial signal must be sounded for it on the gongs.

Logs ferried over to Vao.

Their part in the day's work being done, the workers and guests from other villages and islands depart with their spoils.

The less arduous and more intimate work of ferrying the logs over to the Small Island is reserved for the members of the introducing "line"

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table is made or not, "counters" are distributed as was the case in the Gong-Raising rite for the provision of yams, each member of the home-village and certain men belonging to its twin-village making themselves responsible for an agreed number of lone- and attached-yams.

Table-stone hauled up to dancing-ground on sledge (simbe) by parties from all villages.

On the day appointed for hauling the table-stone up to the dancing-ground, representatives from all the Vao villages and from the neighbouring mainland and Small Islands assemble on the shore. Message-yams are laid out for the different villages so represented, and the members of each Lodge[1] in the home-village select a body of men to work for them, signifying their choice by handing a message-yam to the representative of each group so selected. These representatives then return home with the yams and with the news of which Quarter-Lodge they have been chosen to work for. Later in the day they all come back, each leading a party from his own village. These, working in relays, now drag the stone up to the dancing-ground, having previously placed it on a sledge formed of two wooden balks with cross-pieces which they haul by means of stout ropes, probably of the same kind as is used for hauling the gongs. This sledge (see Plate XVI, 2) is called *simbe*, meaning "seat," and so also "that on which the stone sits," and is ultimately connected with the Indonesian word *sĕmba*, and through that with *sukwe*, *na-humbe* and the whole complex of words related to these which has already been discussed.[2]

While hauling, the Workers sing and Maki-men dance Settling-Down and Taur Na-mbak.

As they haul the stone from the beach up to the dancing-ground the workers sing songs belonging to various song-and-dance cycles roughly in the order in which they are more formally performed during the final stages of the Maki leading up to the main sacrifice, while the Maki-men dance to welcome them. Thus, as the stone is being dragged along the beach they sing songs of the *Settling-Down* cycle. On the path leading from the beach to the village they break into songs of any cycle they like. Then, as they approach the dancing-ground, the gongs strike up the rhythms proper to the culminating cycle of *Taur Na-mbak*. As they do so, the workers burst into songs of this cycle, and three or four of the most important Maki-men dance *Taur Na-mbak* in front of them, progressing in serpentine course from one side of the stone to the other.

[1] I did not record whether this selection was made by the Quarter-Lodge or by the Side of the Lodge. Comparing this with the rites accompanying the selection of the small uprights described on p. 419, it is probably the Quarter-Lodge that is meant.

[2] See pp. 274, 693.